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*Ceremonies no Workers, nor Works of Salvation, but only  
outward Signs, and Tokens, to put us in Remembrance  
of Things of higher Perfection.*

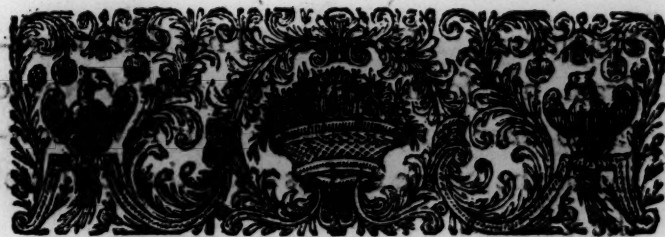
**Archbishop Cranmer's Visitation-Articles, in the Second  
of King Edward VI.**



Printed for SAM. BAKER, at *Chaucer's-Head*,  
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M. DCC. XLIX.

Bowing at the Name  
Jesus was thought a fit Ex-  
pression of their grateful  
Acknowledging of our Saviour  
& an owning of His Divinity:  
And as standing up at the  
Creed, or at the Gloria Patri  
were solemn Expressions of the  
Faith of Christians; so since  
Jesus is the Name by which  
Christ is express'd, it seem'd  
a decent Piece of acknowledg-  
ing our Faith in him, to show  
a Reverence, not that was  
pronounc'd; not as if there were  
a peculiar Sanctity or Virtue in  
it; but because it was his proper  
Name, Christ being but an  
Appellation added to it. See  
Mr Burnet's Hist. of Reformation  
Part 2. P. 396.



A  
L E T T E R  
FROM A  
G E N T L E M A N  
TO THE  
MINISTER of his PARISH.

S I R!

I AM obliged to undertake an Office,  
that may surprize almost every Body,  
but yourself. You indeed, may re-  
gard it no more than you have the kind  
Hints which have been often given you, on  
the same Account, by several of your  
B Neigh-

Neighbours. However, That shall not restrain me from taking this *publick* Notice (as *no other* is minded) of your never bowing at the Name of JESUS in the Service of the Church.

A very judicious Writer says, “ That  
 “ which the Church hath receiv’d, and  
 “ held so long for good; that which publick  
 “ Approbation hath ratify’d, must  
 “ carry the Benefit of Presumption with it,  
 “ to be accounted meet and convenient.”  
 But the 18th Canon *enjoineth*, that “ in  
 “ the Time of Divine Service, and of every  
 “ Part thereof, *all due Reverence* shall be  
 “ used;” (please to observe This, tho’  
 you should not like so well what follows)  
 — and that “ all Manner of Persons, then  
 “ present, shall reverently kneel upon their  
 “ Knees, when the general Confession,  
 “ Litany, and other Prayers are read,  
 “ and shall stand up at the saying of the  
 “ Belief, according to the Rules in that  
 “ Behalf;



“ Behalf; and likewise, when in Time of  
 “ Divine Service, the Lord JESUS shall  
 “ be mentioned, due and *lowly* Reverence  
 “ shall be done by *all Persons present*, as it  
 “ hath been accustomed; testifying, by these  
 “ *outward* Ceremonies and Gestures, their  
 “ *inward* Humility, Christian Resolution,  
 “ and due Acknowledgment, that the Lord  
 “ JESUS CHRIST, the true eternal Son of  
 “ God, is the only Saviour of the World,  
 “ in whom alone all the Mercies, Graces,  
 “ and Promises of God to Mankind for  
 “ this Life, and the Life to come, are fully  
 “ and wholly compriz’d.” You see, Sir,  
 the Canon is very full and express; and, I  
 believe, I shall be able to prove, that your  
 Obligation to *obey* it is unquestionable. In  
 the Ratification of the Canons, made in  
 1603, it is said, “ And furthermore, We  
 “ do not only, by our said Prerogative  
 “ Royal, and supreme Authority in Causes  
 “ Ecclesiastical, ratify, confirm, and esta-  
 “ blish, by these our Letters Patents, the  
 “ said Canons, Orders, Ordinances, and

“ Constitutions, and all and every Thing  
 “ in them contain’d, as is aforesaid ; but  
 “ do likewise propound, publish, and  
 “ straightway enjoin and command, by  
 “ our said Authority, and by these our  
 “ Letters Patents, the same to be diligently  
 “ observed, executed, and equally kept by  
 “ all our loving Subjects of this our King-  
 “ dom, both within the Province of *Can-*  
 “ *terbury* and *York*, in all Points, wherein  
 “ they do, or may concern every, or any  
 “ of them, according to this our Will and  
 “ Pleasure hereby signify’d and expressed—  
 “ straightly charging and commanding all  
 “ Archbishops, Bishops, and all other that  
 “ exercise any Ecclesiastical Jurisdiction  
 “ within this Realm, every Man in his  
 “ Place, to see and procure (so much as  
 “ in them lieth) all and every of the same  
 “ Canons, Orders, Ordinances, and Con-  
 “ stitutions to be in all Points duly ob-  
 “ served ; not sparing to execute the Pe-  
 “ nalties, in them severally mentioned,  
 “ upon any that shall wittingly or wilfully  
 “ break,

“ break, or neglect to observe the same, as  
 “ they tender the Honour of God, the  
 “ Peace of the Church, the Tranquillity of  
 “ the Kingdom, and their Duties and  
 “ Service to us their King and Sovereign.”  
 You may, very probably, look with Con-  
 tempt on all this—and (methinks) I hear  
 you treating it as insignificant, and void of  
 all such Authority as can be binding in the  
 Case. But Bishop *Gibson*, in his Note on  
 this Ratification, will inform you, that “ in  
 “ the 30th of *Charles II.* Consultation was  
 “ granted, in the *King’s-Bench*, against  
 “ one who taught School without Licence,  
 “ in Contempt of the *Canons*. And the  
 “ Reason, given by the Court was, that the  
 “ *Canons* made in the Time of King  
 “ *James I.* and by him confirm’d, are  
 “ good by the Statute 25 *Henry VIII.* and  
 “ so long as they do not impugn the Com-  
 “ mon Law, or the Prerogative Royal.”  
 And by *Vaughan*, upon the Canon which  
 relates to the Degrees of Marriage, it is  
 said as follows: “ If, by a *lawful Canon*,  
 “ a Mar-

“ a Marriage be declared to be against  
 “ God’s Law, we must *admit* it to be so;  
 “ for a lawful Canon is the Law of the  
 “ Kingdom, as well as an Act of Parlia-  
 “ ment; and whatever is the Law of the  
 “ Kingdom, is as *much* the Law, as any  
 “ Thing else that is so; for what is Law  
 “ doth not *fusci pere magis aut minus.*”

Does it not sufficiently appear then, that  
 this 18th is a *lawful* Canon, and, con-  
 sequently the *Law* of the Kingdom? And  
 therefore what tolerable Plea can you have  
 for your notorious and wilful Contempt of  
 it? You place yourself in the very same  
 Rank with the foolish School-master, a-  
 gainst whom Consultation (you find) was  
 granted by the Court of *King’s-Bench*, and  
 I am really sorry to see you on such a ri-  
 diculous List.

The learned Author of the *Reasonableness*  
*of Conformity* says, “ That whosoever de-  
 “ signs



“ signs to officiate, as a *Minister* in any  
 “ *Church*, certainly acts not fairly, and  
 “ and honestly, if he do not *first* satisfy  
 “ his Conscience about the Lawfulness of  
 “ Obedience to such Rules, and Pre-  
 “ scriptions, as have been laid down, and  
 “ agreed upon, by the *Governors* of this  
 “ *Church*, for the regulating the Behaviour  
 “ of all who minister in it, and resolve to  
 “ obey them.” Again, says the same  
 Author, “ I am sure it is not reasonable,  
 “ nor justifiable, for Persons to *conform* as  
 “ *Ministers* to a *Church*, in which there are  
 “ *Laws* laid down for their Behaviour in  
 “ their *Office*, and these *Laws* neither  
 “ abrogated, nor disus’d with Connivence  
 “ —to *conform*, I say, as *Ministers* to such  
 “ a *Church*, without a Resolution of obey-  
 “ ing these *Laws*. For this is not open  
 “ and fair; it is putting a Deceit upon  
 “ the *Governors*, who, to be sure, doubt  
 “ not, but that all, who offer themselves  
 “ to the *Ministry*, are satisfy’d in their  
 “ Consciences of the Lawfulness of acting  
 “ according

“ according to these Prescriptions. And it  
 “ looks not sincere for Men first to offer  
 “ themselves to the *Ministry* in this *Church*,  
 “ which is, in Effect, to profess that they  
 “ are ready to conform to such of the  
 “ *Canons* as relate to their Behaviour, and  
 “ are *now* in Force, and afterwards to act  
 “ as they think fit, without Regard to these  
 “ *Canons*.”

You cannot pretend, that this 18th Canon hath been disus'd. I own, that the due and lowly Reverence required by it is not now *generally* done as it, directs; but that Custom, with *many*, hath rather restrain'd this Reverence to the mentioning of the Holy Name of JESUS in the Creeds——whereas every Person present declareth his Faith in JESUS CHRIST, so the *whole Congregation* do it with *due* and *lowly Reverence*: And, I believe, *no* Gesture is *more generally* observed in our Church than This, on this important Occasion. And how

how you come to be singular, and to be the only one, that, in *no Part* of the Service, pays this Reverence to the Redeemer of Mankind, is very strange and amazing.

But whatever Advantage you may propose to make of the present Times, or whatever Authority you may build your Practice upon, Bishop *Stillingfleet* will inform you, that *Custom*, if it hath any Force as to its altering the Obligation of Canons, it must be *general*, not taken up by *particular disaffected Persons to our Constitution*. For the Custom of *such Men* only shews their wilful Disobedience, and Contempt of Authority.

And you will do well to remember, that the 34th Article of Religion (to which you have subscrib'd) declares, that whosoever, thro' his private Judgment, willingly and purposely doth openly break  
C the

The traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordain'd, and approved by common Authority, *ought to be rebuk'd openly* (that others may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weaker Brethren.

Queen Elizabeth's Injunctions oblig'd all Parsons, Vicars, and Curates to *instruct*, and *teach* in their Cures, That no Man ought obstinately and maliciously to break and violate the laudable Ceremonies of the Church commanded by Publick Authority to be observ'd. And her Majesty's Preamble to the said Injunctions, given as well to the Clergy, as to the Laity, is very worthy of our Notice:  
 " The Queen's most Royal Majesty, by  
 " the Advice of her most Honourable  
 " Council,



“ Council, intending the Advancement of  
 “ the true Honour of Almighty God, the  
 “ Suppression of Superstition throughout  
 “ all her Highness’s Realms and Do-  
 “ minions, and to plant true Religion to  
 “ the Extirpation of all Hypocrisy, Enor-  
 “ mities, and Abuses ( as to her Duty  
 “ appertaineth ) doth minister unto her  
 “ loving Subjects these godly Injunctions,  
 “ hereafter following. All which In-  
 “ junctions her Highness willeth and com-  
 “ mandeth her loving Subjects obediently  
 “ to receive, and truly to observe and  
 “ keep, every Man in their Offices, De-  
 “ grees, and States, as they will avoid her  
 “ Highness’s Displeasure, and Pains of  
 “ the same, hereafter exprefs’d.” Now  
 you will please to observe, that these In-  
 junctions were framed, as for other most  
 excellent Purposes, so for the *Suppression of*  
*Superstition*; and therefore it would be  
 very absurd to charge it on the 52d,  
 which sets forth, that “ altho’ Almighty  
 “ God is at all Times to be honoured

“ with all Manner of Reverence that may  
 “ be devised ; yet, of all other Times,  
 “ in Time of Common Prayer, the same  
 “ is most to be regarded. Therefore it  
 “ is to be necessarily received, that in  
 “ Time of the Litany, and all other Col-  
 “ lects, and common Supplications to Al-  
 “ mighty God, all Manner of People shall  
 “ devoutly and humbly kneel upon their  
 “ Knees, and give Ear thereunto ; and  
 “ that whensoever the Name of J E S U S  
 “ shall be in any Lesson, Sermon, or  
 “ otherwise in the Church pronounced,  
 “ that *due Reverence* be made of *all Per-*  
 “ *sons, young and old — as thereunto doth*  
 “ *necessarily belong, and heretofore hath been*  
 “ *accustom’d.*”

I hope, your recollecting and weighing  
 these Things may prevent your giving any  
 farther Offence by your Non-Conformity  
 in this Case. “ Where there is a *Rule,*  
 “ a *modest* Man will not be wise above  
 “ it,

“ it, and much less *against* it,” especially when the Rule is *so universally* receiv’d, and submitted to.

Archbishop *Tillotson*, in his Sermon of Stedfastness in Religion, says, — “ In Things *doubtful* a *modest* Man (and every Man hath Reason to be so) would be very apt to be stagger’d by the Judgment of a very wise Man, and much more of *many* such, and especially by the unanimous Judgment of the *Generality* of Men, the *general* Voice and Opinion of Mankind being next to the Voice of God himself. For in Matters of an *indifferent* Nature, which God hath neither commanded nor forbidden, — such as are many of the Circumstances and Ceremonies of God’s Worship, a Man would not be singular, much less *stiff* and *immovable* in his Singularity; but would be apt to yield, and surrender himself to the *general*

“ *Vote*

“ *Vote and Opinion* ; and to comply with  
 “ the *common Custom and Practice* ; and  
 “ much more with the *Rules and Con-*  
 “ *stitutions of Authority*, whether *Civil* or  
 “ *Ecclesiastical*. Because in Things *law-*  
 “ *ful, and indifferent*, we are bound, by  
 “ the *Rules of Decency and Civility*, not  
 “ to thwart the *general Practice* ; and by  
 “ the *Commands of God* we are certainly  
 “ oblig’d to obey the *lawful Commands*  
 “ of *lawful Authority*.”

The famous *Gracian*, in his excellent  
*Maxims*, advises Men in *all* Things to  
 avoid being *remarkable*. By being too  
 much so (he says) even *Perfections* turn  
 to *Defects*. And the learned and judicious  
*Bishop Stillingfleet* tells us, — “ Of  
 “ *all Customs That of Contention* and  
 “ *Singularity*, where there are no plain  
 “ *Reasons against them*, doth the least  
 “ become the Church of God.”

But



But the Clergy promise, at their Ordination, to make themselves *Examples* and *Patterns* to the Flock of CHRIST. And would you have, Sir, *your Flock* follow *your Example* in this Point, and *cease* to testify by outward Ceremonies, and Gestures, their due Acknowledgment, that the Lord JESUS CHRIST, the true Eternal Son of God, is the only Saviour of the World? If you expect this, or hope for it, you will be greatly disappointed. We are very sensible, that the humble Obeisance, we make at the Name of JESUS, “ sheweth a reverend Regard to the Son of God *above other Messengers*, altho’ speaking as from God also.” And “ against *Infidels, Arians, Socinians*, &c. who derogate from the Honour of JESUS CHRIST, *such Ceremonies* are most *profitable* ;” and therefore (you may be assured) we shall steadily continue the Use of them.

And

And (in short) Can there be any Regard too great for *such* a Name — any Esteem, which will not *fall below* its Merits? For a Name, to which I owe my present Peace, and to which I shall one Day owe so unspeakable a Deliverance, I will *bow my Knee*, yea, I will *bow my Heart* at it. I will ever declare, “ *with Thousands of Thousands of Angels, That worthy is the Lamb, that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing* : I will ever pronounce, *with every Creature which is in Heaven, and on Earth, &c. Blessing, and Honour, and Glory, and Power unto Him, that sitteth upon the Throne, and unto the Lamb for ever and ever.*”

But you will think me tedious — and therefore I shall trouble you no farther than only to assure you, that (whatever  
you

*you* may apprehend ) I sincerely profess, and have a most hearty Regard for the Clergy of the Church of *England*, — but yet am very uneasy and confounded, whenever I see any of them undervaluing *themselves*, and *their Order*, by slighting and disobeying *their own Rules*, those very Rules which were made for the Honour, and \* Service, of that Religion they have so solemnly bound themselves to defend and promote.

\* “ *Christ’s Gospel* is not a ceremonial Law, “ ( as much of *Moses’s Laws* was ) but it is a “ Religion to serve God, not in Bondage of the “ Figure, or Shadow, but in the Freedom of the “ Spirit, being content only with those Cere- “ monies which do serve to a decent Order, and “ godly Discipline; and such as be apt to stir “ up the dull Mind of Man to the Remembrance “ of his Duty to God, by some notable and “ special Signification, whereby he might be “ edified.

*See Of Ceremonies, &c. at the Beginning of the Common-Prayer-Book.*

D

And,

And, Complaints of this Kind multiplying among us, I resolved to try if I could give some little Check to the Growth of them, — which you must excuse in

*Your Friend, and Servant,*

A. B.



POST-



P O S T S C R I P T.

I Believe, Sir, the *Occasion* of the *fore-going* Address will be reckon'd a very *sufficient* Apology for making it: And tho' there is still Room (and I am very sorry to say it) for passing on to *other* Particulars, yet for the present I will only desire Leave to remind you—That God is very greatly to be feared in the Council of the Saints, and to be had in Reverence of all them that are round about Him.

F I N I S.

6. 19. 11

POSTSCRIPT

I believe, Sir, the Oration of the four-  
thousand Address will be reckoned a very  
sufficient Apology for making it: And tho'  
there is still Room (and I am very sorry  
to say so) for passing on to other Particulars,  
yet for the present I will only desire to leave  
to remind you—That I am very greatly  
to be feared in the Opinion of the Saints,  
and to be had in Reverence of all them  
that are round about them.

